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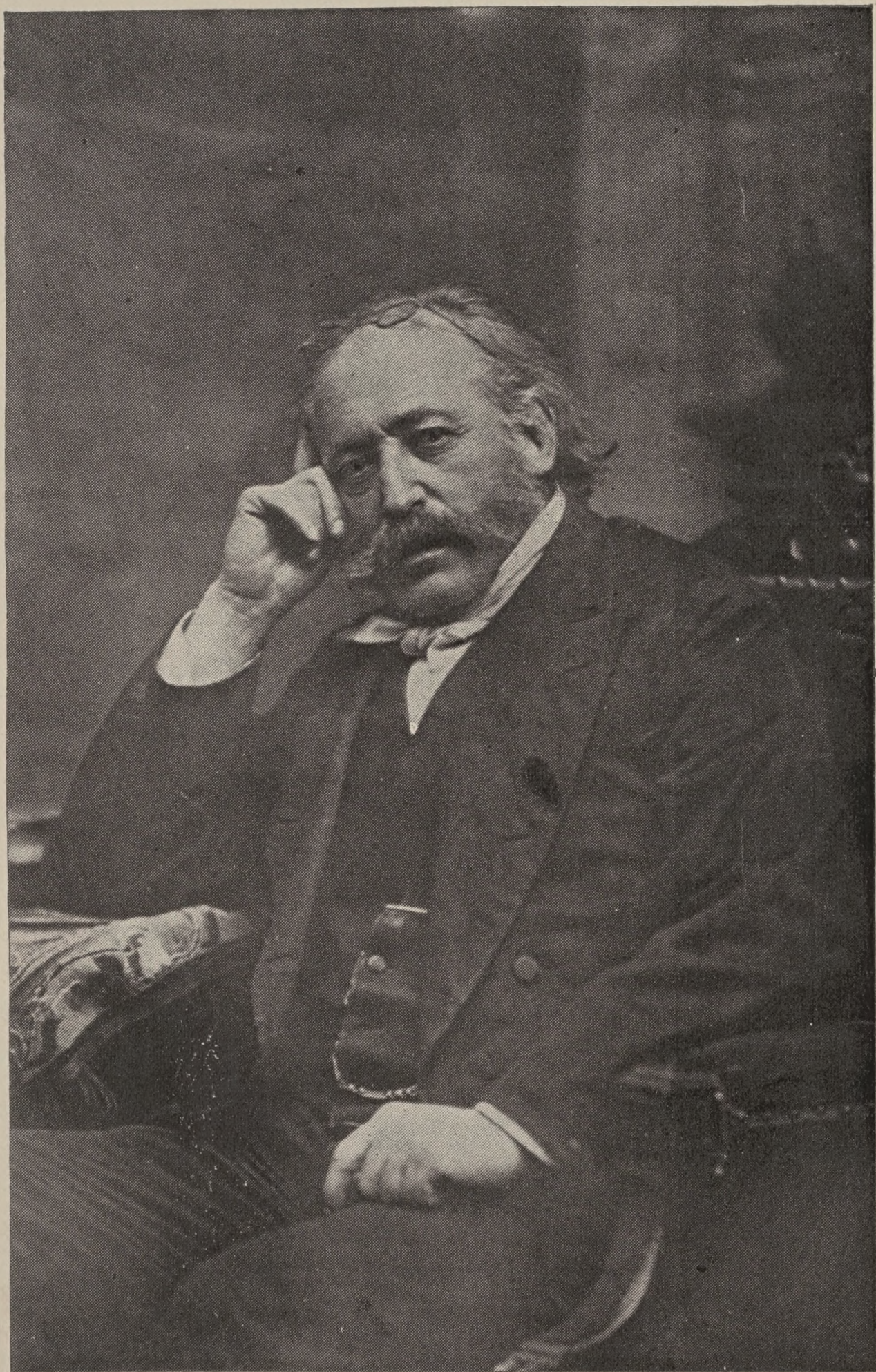
Isaac M. Wise

(Rabbi)

A Memorial Tribute



TO THE FAMILY
OF
OUR DEPARTED MASTER,
THE REV. DR. I. M. WISE,
THIS HUMBLE TRIBUTE
IS RESPECTFULLY DEDICATED
BY HIS PUPIL,
JOSEPH KRAUSKOPF.



ISAAC M. WISE.

Born April 3rd, 1819.
Died March 26th, 1900.

ISAAC M. WISE

(Died March 26th, 1900)

A Memorial Tribute

Before the Reform Congregation Keneseth Israel,

April 1st, 1900,

BY

Rabbi JOSEPH KRAUSKOPF, D. D.

11

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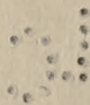
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Isaac M. Wise—A Memorial Tribute

BEFORE THE

REFORM CONGREGATION KENESETH ISRAEL,

BY

RABBI JOS. KRAUSKOPF, D. D.

Philadelphia, April 1st, 1900.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. " Daniel xii, 3.

It is from a sorrowful journey that I have just returned. The dust of the tomb is still upon my feet. The sound of weeping is still within my ears. The gloom of death still fills my heart.

The suddenness and the sadness of the news of Dr. Wise's going home, and the hurrying to a city clad in mourning, Unfit for speech to-day.

and to a shrine in which lay wrapt in eternal sleep he, who for a quarter of a century had been to me the type and model of all that is great in goodness, and good in greatness, and the hastening back to a congregation swayed by sorrow over the loss of him, who had been its friend and champion throughout the more than half a century of its existence, whose very Sanctuary in which it now worships was consecrated by him, and whose honored guest he has but so recently been,—all these have awakened emotions that fit me more for silence than for speech.

And well might I have been silent this morning, and you not have missed anything, for where the public voice has spoken so well, so loud, and so universal, there is nothing that I could add that could make the greatness of our sainted dead greater, or that could make your sorrow less. Well could I afford to be silent to-day when a whole Nation mourns. No need of it since public voice has spoken so well.

From out the midst of a stricken family, from out a weeping congregation, from out a mourning city, the sad word flashed across the continent that the voice of the great teacher, at whose feet the thousands sat, and from whose lips whole peoples drank their faith and hope, is silent, and silent forever. And the columns of obituaries that fill the press, and the eloquent eulogies that are being delivered in hundreds of synagogues and churches, wherever loving hearts beat and sympathetic bosoms heave, wherever rationalism in religion is prized and religion in rationalism is cherished all, all declare that not local, not sectional, not denominational, is the loss of the venerable Rabbi of Cincinnati.

A whole Nation is cast in sorrow. The East and the West mourn with the South and the North, the Gentile with the Jew. A brilliant

Dr. Wise's death a national loss. star that has shone so long, so cheerily, has been suddenly extinguished in the firmament. Death has wrested the sword from a valiant leader, has forced him to surrender, whom more than fifty years of leadership, and well-nigh endless struggles and fiercest opposition could never teach that word. Cold and lifeless now, is that heart that but a week ago was still so warm and so full of life and cheer. At rest is that brilliant mind that had soared into heights and penetrated into depths rarely reached before. Closed is the eye once so luminous with the light of the kindest soul that ever took up its abode within human frame. Hushed are the lips on whose accents the thousands hung with transport, and which influenced the masses for good "like the spell of a mighty enchanter." Flown is the spirit through which "nature gave utterance to the full diapason of her notes." The mighty pen has fallen from his hand, and there is no one to complete the volume, and therefore, does American Israel weep. The leader has been stricken down within sight of the promised land, and there is no Joshua to lead the army across the Jordan, and, therefore, does Progress mourn. The most honored of her citizens has been taken from her, and, therefore, is Cincinnati draped in black. The most progressive of preachers has, without a note of warning, been summoned from his long sphere of noble usefulness, and therefore is Congregation B'nai Yeshurun desolate. The most loving and gentle and patient of husbands and fathers has been taken forever from his family-circle, and therefore are its members inconsolable.—God grant that they may find relief in the solacing thought that their grief is all Israel's grief, their loss a whole people's loss.

And to none, outside of his family circle, is the death of Dr. I. M. Wise a greater personal loss than to me. And it is because of this that I speak.

And a personal loss to me. I must give utterance to my sorrow, here within my own spiritual household, for thus alone shall I find relief. It was not the ordinary tie of master and disciple that, for a quarter of a century, linked American Israel's greatest leader and me, his humble pupil and follower, into a bond that was as adamant as it was sacred. It was a bond like unto that which links a father to his son. From the first time that we met, until the last time that we saw each other, last June, at his country seat, in the suburbs of Cincinnati, I have never been in his presence but that I felt that his friendship for me was one of the greatest blessings Heaven had vouchsafed unto me. From that day of our first meeting there has been one ambition that has swayed me more than any other: the desire to prove myself worthy of his priceless friendship, of the education he gave me, of the hope he reposed in me.

To him more than to any one else do I owe it that I am your spiritual leader to-day. What little I have done is all of his doing and shaping. And were Heaven to grant me in the future

The moulder of my life. the greatest victories that have yet been won by man, they would all be his, none of them mine. For he it was who taught me the love of Judaism and, the yet greater love of humanity.

He it was who, in class-room and private converse, pointed out to me the possibility of Israel, and opened to me the way of Reform on which possibility might be turned into reality. He it was who, by precept and example, taught me how to work and how to love it, and how he made it tell in the furtherance of the common good. And the lessons how to face and conquer difficulties, how to bear calumny and intrigue, the bitterness of enemies and the treachery of friends, the pettiness of the great and the envies of the small, how to persevere despite crushing defeat, how to labor on, and battle on, and hope on, though all desert and all deride, these and a hundred other lessons, he taught by word of mouth, and more forcibly still by personal example, and in a manner that was as easy to learn as it is difficult to forget.

No one could live near him, and work under him, and not catch his spirit and his zeal. There was an earnestness in him, and a working-power that was contagious, that shamed the idler and the dreamer into doing. His prophetic mind had recognized, And of the life of others. in far-away, inland Bohemia, two years in advance of the revolutionary spirit of 1848 which swept all Europe, that Israel's long-denied and long-awaited opportunity had dawned at last in distant America. And hither he hastened, and here he entered upon the herculean labors of restoring Israel to itself and to the sisterhood of religions, with a vigor that has probably never been equalled in the whole history of Israel, and that not only continued unabated for more than half a century, but even increased with the increase of his years. If death thought that, by selecting for the fatal blow a Sabbath afternoon of a life of more than four score years, it might find the sage of Cincinnati at leisure to die, it soon recognized that it had entirely mistaken its man, for, even then, even though it was the Sabbath, even though on the eve of his eighty-first birthday, even though he had preached a vigorous sermon on the forenoon of that day, it found him on that afternoon actively at work at the Hebrew Union College, teaching a class in the Philosophy of Judaism.

And that long life-work has been a work that has told. The History of American Judaism during the past half a century has been largely the biography of the Rev. Dr. I. M. Wise. His was the prophecy, and his the labor that the center of rational Judaism was transplanted from European lands to our shores. History of American Israel of last half century a biography of Dr. Wise. His was the labor and his is the credit that the Jew enjoys to-day within the United States a golden age unequalled in any prior age, or in any other land. His one mind set a thousand minds to work. His one voice made a thousand tongues eloquent. His one pen kept thousands of pens and hundreds of presses busy. His intense love of rational Judaism, and his zealous advocacy of it, his bitter hatred and his fearless denunciation of every misrepresentation of it, arrayed Israel everywhere in opposing battle lines, and whether they agreed or whether they opposed, whether they defended or whether they attacked, whether they believed or whether they denied, whether they blessed or whether

they cursed, there was no resting where he was at work, no standstill, no stagnation, no retrogression where he progressed. Even if but to oppose him, they, too, had to work, and the bitterer their opposition, the harder their work; and the greater their contention, the further was their advance.

Amid the all-encircling gloom, amid the general sorrow, which the death of the Rev. Dr. I. M. Wise has spread throughout our land, and beyond its borders, the remembrance that he, whose Present sorrow a compensation for past persecution. praise is to-day so loudly sung by all American Israel, was for many, many years the most bitterly attacked, the remembrance that his passionate love of Judaism was long and cruelly misjudged, his noble motives long and heartlessly aspersed,—these remembrances lose to-day much of their former asperity. And it did not even require the all-reconciling hand of death to allay these intensely bitter feelings of former times. For many years prior to his death, he was spared those cruel attacks of fanaticism and envy, the heaping of which upon the arch-heretic Wise had formerly been regarded almost a religious duty.

Time brought to the erstwhile opposition the judgment and vision which reason had utterly failed to bring. The experience of years convinced where argument had failed. The newer generation, looking from the heights toward which he had Second generation rendered the tribute the first had denied. single-handed hewn and cleared the way, saw and felt what he had done, and poured out its gratitude at his feet. Unlike the Egyptian king, when the new generation arose it recognized and gratefully acknowledged what Joseph had done, and was doing still. The justice that many of his earlier contemporaries could not or would not do, the second and third generation did freely, and with joyful heart. The sons loved where their fathers hated; the daughters adopted what their mothers rejected; the grandchildren revered what their grandparents reviled. Not being warped by rivalry, they could afford to be just.

Those who had had their life-struggle by his side, could never forgive his having seen what their narrower vision could not grasp, or his having done what their feebleness could not attempt. Dr. Wise persecuted because a Reformer. His greatest glory and at the same time his greatest guilt was his having dared to come unasked, his having entered upon his work unbidden. But that has been the glory and guilt of all great reformers. No procession ever went forth to greet any of them. They had to force their way into the minds and hearts of the people. Their every step forward marks a struggle, their every day's journey is a history of heroic daring and of cruel suffering; their every effort for the eradication of error, for the righting of wrong, calls forth the charge: Disturber of the Peace! Destroyer of the People's Faith! Sensationalist! Notoriety-Seeker! Columbus, in their eye, is but a Charlatan, a Fortune-Hunter; Luther, an overthrower of a Pope to make himself a Pope; Washington and Lincoln are but revolutionists for

wholly selfish ends. Wherever Providence feels the need of reforms, they say, it is perfectly able to introduce them, without the meddling of self-styled reformers.

But, Providence has never yet brought about a single reform without having called forth the reformer to introduce it. When it had a Decalogue to promulgate it produced a Moses. When it wanted knowledge to be diffused among the masses it called forth a Gutenberg. When it wanted religious liberty and human rights to be written in the hearts of men and upon the statute book of nations it brought a Jefferson, a Lessing into being. When it wanted Judaism to be made attractive and intelligible to both Jew and Non-Jew it issued a summons to a Maimonides, a Mendelsohn, a Wise. And when such summons comes, the summoned can as little help obeying it as their reform can help taking root. And be the time never so unpropitious, and the welcome never so hostile, they can as little be held back as the early sprout can help obeying the call of spring. What care such men for contumely, for persecution! Their very dungeon-darkness is brightness to them, their taunt is praise to them, their crown of thorns is a laurel wreath. Their being driven from the Temple of God is an hegira that leads to a Mecca, a path that leads, as in the case of Dr. Wise, from Albany to Cincinnati, and from Cincinnati to all the world.

What if Dr. Wise had waited till asked with doing the work so urgently needed, what if he had sat looking at the clock, straining eye and ear for the hour that would bid him enter upon the work of reform? He might have sat until the last day of his life, and awaited his summons in vain.

Such the fate of
all Reformers.

Had Dr. Wise
feared persecu-
tion

It is true, while idly waiting, he would have been spared, well-nigh endless struggles and miseries from without, but he would have suffered infinitely greater grief within, at seeing progress pressing more and more rapidly forward, and Judaism lagging more and more anachronistically behind. He belonged to that small yet mighty body of men, who, when work is to be done in the interest of humanity, never stop to consider how vast the enemy arrayed against them, how sharp the point of the bayonet, how hot the flame of the fagot, how excruciating the torture of the rack. They but see the duty they are divinely sent to do, and they press forward to do it, and do it, even against a world in arms. And though a thousand times crushed, they rise a thousand times and fight on and on, till victory is theirs.

It is true, had he shut eye and ear to the need of the hour, he might have been patted on the shoulder by the advocates of standstill, and, by spending his time on rethrashing old thrashed-out straw, he might even have been proclaimed an erudite scholar, and, by ranting and raving over Israel's past glory, without rendering the slightest service to prevent its present stagnation and future shame, he might have been regarded a safe man to follow, or rather, harmless enough to be orthodoxically and conservatively left alone.

He might have
gained favor
of obscurants,

But, as a consequence, we might have had to-day dozens upon dozens of Jewish agnostic societies, under Jewish leaderships, thousands, tens of

But Judaism in America might have been extinct.

thousands of Jews in whose heart empty ceremonialism and barren legalism, falsely labelled Judaism, had crushed out every spark of religion, every interest and pride in Israel's sacred heritage. Where we find one ceremonially orthodox synagogue, but now disbanded or deserted, we would, but for Dr. Wise's work, have found dozens. There would not have been a trace of that enthusiasm that to-day builds and fills synagogues in every part of the land, that, to-day, sends Jewish young men, imbued by their master with all the ardor of the prophets of old, to the North and South, to the East and West, to restore what obsolete orientalism had caused to crumble and fall, to plant anew what indifference and unbelief had trodden down, to quicken and revive what petrifying formalism had well-nigh killed, to make the name of Jew an honor instead of a shame, and his synagogue a place of worship, to be sought for modern light and ancient truth almost as much by the Non-Jew as by the Jew.

This was the vision that filled Dr. Wise's prophetic eye upon his landing on our shores more than fifty years ago, and therefore stepped he into the public arena unasked, unbidden, and utterly fearless of consequences. Cries of *Halt!* cries of *Down!* he heard enough, but he had no time to obey them. He had work to do, and he hurried to do it. He had wrongs to right, and he hurried to right them. And he succeeded in what he started out to achieve. The very stars in the heaven fought for him. The everlasting arms of God were around him.

His success due to his courage.

He coerced destiny; he forced time. As Patrick Henry hastened the progress of American Independence, and Savonarola hastened that of the Reformation, by a century or two, so did Dr. Wise hasten the American Jew's Self-Emancipation, probably by the same length of time. Once his voice was heard, and its echo never died. Once his blow was felt, and its thrust never ceased smarting. His voice first grated on the ears of his unwilling listeners, but constant repetition turned it into pleasant music. His society was shunned at first, but perseverance brought him a host of followers at last. Courage sires courage. Martyrdom begets martyrdom. As with Luther, whom but few followed when he proceeded to nail his ninety-five theses on the church door, but whom great throngs of sympathizing and co-operating friends and admirers and disciples followed to his trial for life, before the Imperial and Papal Court at Worms, so but few followed Dr. Wise when, in 1850, because of his reform utterances, he was brutally assaulted in his pulpit, and driven from his synagogue at Albany, but vast were the throngs of followers who, on Thursday last, filled his great Temple of Cincinnati, and whole squares outside of it, where they stood for hours, many of them bare-headed, in the rain, while the last sad rites were being conducted within, while even the belfries of Christian Churches tolled the funeral knells, while even the loud noise of

The few followers at the beginning compared with the many at the end.

the busy business world fell under the spell of the great sorrow that pervaded the city, and for several hours continued hushed behind closed doors.

Yes, he had his reward, and in his life-time as well as at his death. Who that was present at that funeral, and listened with his inner as well as his outer ear, did not as distinctly hear the jubilant note of exultation as the tearful sounds of sorrow, sorrow that so blessed a life had ended, exultation that it had been so richly blessed in life and in death? Who that saw the hundreds of messages of sorrow and condolence that came from all parts of the country, even from some of his former bitterest opponents, who that saw the half a hundred Rabbis that had hastened from their busy fields to pay their last sad tribute of respect to their fallen leader, who that saw the delegations of laymen that had come from different sections of our land to tell of the national mourning, who that saw all this, or hears or reads of it, can even but for one minute doubt that another niche has been filled in the Temple of Immortal Fame, that another star has been added to the galaxy of Israel's great Immortals, that another Saint has been canonized and enshrined in the human heart?

Death made of
him an Immortal
and a Saint.

And who that looked upon that face—not dead but simply wrapped in peaceful slumber, not dead but simply resting from a very long life of very hard labor—did not take with that look the inspiration to continue, even though it be with infinitely feebleness, the work where he left off? Who that gazed upon that simple pine-board coffin did not feel that for the one mind therein asleep a hundred others will awaken, for the one voice silent a hundred voices will lift up their speech, for the one hand resting a hundred hands will take up the pen and the sword, the pick and the axe, the trowel and the plane, and push forward the Temple of God, on which he had labored so faithfully and so well?

His last message
to his disciples
and followers.

And who that listened with his soul in that hour of tearful silence did not hear the departed teacher say: **אחים לי בהספרי רהתם קאימנא** "Speak thou zealously of me and of my work, for where thou standest I once stood, and as I once labored do thou labor now. The work has but begun; the Temple of God is far from completion; it is but the foundation that has been laid, hardly that. If thou wilt not labor, all my labor will have been in vain. If thou wilt not carry the work forward the walls that I have reared will crumble and fall, and in the ruins the foxes and jackals will again take up their lodgments. Not yet has the time come for casting aside the implement of toil and the weapon of defense. The enemy from within and from without is active still, more eager and more watchful now than ever. If thou art idle, he will toil; if thou art indifferent he will be zealous; and his will be the victory and thine the rout."

"Labor for Judaism. Its hour has come. In the struggle of the world's religions it has proven itself the survival of the fittest. Its rational creed is in consonance with the spirit of the times. Make it known to all the world, proclaim it and spread it, preach it and teach it. Only in

making rational Judaism known wilt thou make the Jew known and appreciated."

"Labor for the *Hebrew Union College*. Strengthen it educationally and financially. It is the Palladium of thy liberties and rights, of thy hopes and ideals. From it alone can thy Messiahs go forth. Guard it as the most sacred treasure of American Israel. Let it be holy unto thee, if thy faith and history are holy unto thee. For only in its flourishing shalt thou flourish; only in its strength shalt thou be strong."

These words I felt especially addressed to you, Reform Congregation Keneseth Israel, and to me,—to you, because the laurel wreath which you sent, was, excepting that of the family, the only floral tribute of respect upon the coffin, when taken to its last resting place; to me, because the last sermon our lamented departed preached in his Temple, on the last Sabbath of his life, was on the same text and theme, the same title and thought, which I, his pupil, had selected, and upon which I preached in my own Temple, on the same Sabbath forenoon. To me, at the side of my master's coffin, it seemed more than a mere coincidence. The likeness of thought and teaching between master and pupil on that memorable Sabbath forenoon, seemed to me a charge for future likeness of work, a command to the pupil to use the knowledge and the spirit the master had imparted in the carrying forward of the master's work.

Let us obey that behest,—you, who more than half a century ago, in the very year when the Rev. Dr. I. M. Wise entered upon his work of reform, dedicated yourselves to Reform Judaism, and received your consecration in it by those other noble and scholarly champions of Reform, the Rev. Dr. David Einhorn and the Rev. Dr. Samuel Hirsch; and I who, seventeen years ago, after eight years of study under his guidance, was ordained by our departed master in the spirit and for the work of reform, I, who last June, when with him, at the occasion of the last graduation of the Hebrew Union College, received from his lips, as his last benediction and message to me, the words: "God bless you! Go on with the good work! Go on with the good work!" he waving his cap in farewell to me, from the gate of his country-home, as long as we both were in sight of each other. Yes, let us obey that behest, you and I. Let us labor together in his spirit and with his zeal in the cause to which he gave his all, and which he has bequeathed to all. Even though dead, his spirit will be with us, for such spirits as his never die. If we shall battle in the holy cause his sword will battle on our side, and win proud victories for us. As in that beautiful painting of Kaulbach, which shows the spirits of the heroes, slain on the battle field, rising in the air, and from above, with sword in hand, urging the living and dispirited on to renewed efforts, and fighting mightily on their side till victory is theirs, so will the spirit of our departed teacher and leader urge us on, and battle on our side, till the final victory will be ours, till truth and

His special
message to us.

The spirit of the
dead will con-
tinue battling
with the living,

justice shall have triumphed, till the Jew shall stand in the full panoply of his manhood, a child of God, the brother of man.

It was in the beautiful sunset hour of Monday last, March 26th, in the spring month at the threshold of the new century that the spirit of the Rev. Dr. I. M. Wise winged its flight, just as he had wished it, from the *מטה של מטה* to the *ישיבה של ישיבה* Till Truth will triumph, till there will be light.

מעלה, "from the academy below to the Academy Above." The western sky was all aglow with the radiance of the sunset glory, and streamed its yellow and crimson light upon the face of the dying Patriarch. Not a sound was heard in the chamber in which our master softly breathed his last. Every heart was awed, every head bowed, every foot and tongue silenced under the spell of that celestial light and glow. The room was full of music, and yet not a sound was heard. It was a bit of heaven transplanted upon earth to comfort the remaining with a glimpse of the realm opening to the departing. Athwart that sky were written the words of Hope, Promise, Victory. This was the last glimpse our master caught of the slowly receding earth, the Hope and Promise of Victory for Israel and Humanity.

That last vision of hope and promise will not deceive. There will be victory for Israel and Humanity. Our master's Life-Hope "*Yet Truth Will Triumph!*" and his weekly battle-cry, for nearly half a century, at the head of "*The American Israelite*," *יהי אור* "*Let there be Light*," will be realized. Truth will Triumph. There will be Light.

RESOLUTIONS

By The Reform Congregation Keneseth Israel.

At a meeting of the Board of Trustees of Reform Congregation Keneseth Israel of Philadelphia, at which the death of the Rev. Dr. Isaac M. Wise was announced and was received with profoundest sorrow, the following Resolutions were unanimously adopted :

Resolved, That American Israel mourns in the death of the Rev. Dr. Isaac M. Wise the loss of its learned and enthusiastic leader, its founder and preserver, its bravest champion and ablest expounder.

Resolved, That by the profound sorrow and by the sense of personal loss which pervade the Reform Congregation Keneseth Israel of Philadelphia, it fully appreciates the immeasurable loss his own family and Congregation and city and the whole country have sustained.

Resolved, That, while the Reform Congregation Keneseth Israel recognizes its inability to say the word or do the deed that shall comfort the stricken family, the bereaved Congregation, the orphaned Hebrew Union College, the leaderless Central Conference of American Rabbis, it will endeavor to assuage its own grief by holding in continued sacred remembrance the Rev. Dr. Isaac M. Wise's heroic deeds and noble self-sacrifices for the cause of Judaism and the Jew.

Resolved, That the Reform principles to which the Rev. Dr. Isaac M. Wise gave all his life, and for which he fought his ablest battles, and won his greatest victories, shall be fostered even more sacredly than ever in this congregation, that was dedicated to Reform more than half a century ago, and in this Temple that had been consecrated by him, and in which his beloved pupil, our esteemed Rabbi, the Rev. Dr. Joseph Krauskopf, ministers.

Resolved, That Congregation Keneseth Israel recognizes a greater need than ever for the cherishing and strengthening of Reform Judaism, and that it therefore pledges its heartiest support to the Hebrew Union College, to the Central Conference of American Rabbis, and to all the other causes created and advocated and cherished by our departed leader.

Resolved, That its Rabbi, the Rev. Dr. Joseph Krauskopf, be delegated to represent the Reform Congregation Keneseth Israel at the last rites of our deeply lamented teacher, and that he take with him, and deposit upon the coffin, a laurel wreath as a tribute of the Congregation's appreciation and sorrow.

Resolved, That a suitable Memorial of the Rev. Dr. Isaac M. Wise be placed in the Temple of Reform Congregation Keneseth Israel; that each anniversary of his death be fittingly commemorated in the services of the Congregation; that a copy of these Resolutions, suitably engrossed, be presented to the family of the deceased, and published in the "American Israelite" of Cincinnati, "The Jewish Exponent" and "The Weekly Bulletin" of Philadelphia, and recorded on the minutes of the Congregation.

By order of the Board of Trustees,

DANIEL MERZ, President.

MARCH 27th, 1900.

ELIAS BRAUNSCHWEIG, Secretary.

Sunday Lectures by Rabbis Krauskopf and Levy.

SERIES XIII. 1899—1900.

Rabbi Jos. Krauskopf, D. D.

1. "The Choir Invisible."
3. The Tragedy of the Jew.
5. Ancient Ideals and their Ruins
7. The Passion Play at Polna.
9. Chanukah Lights and the Christmas Tree
12. The Will and the Way.
- Society and Its Morals.**
14. I.—Individual Morality.
16. II.—Domestic Morality.
18. III.—Social Morality.
20. IV.—Sectarian Morality.
22. V.—National Morality.
24. VI.—Racial Morality.
26. VII.—International Morality.
28. Isaac M. Wise—A Memorial Tribute.

Rabbi J. Leonard Levy.

2. "New Lamps for Old Ones;" or
(The Children of the Ghetto.)
4. The Jew and the Gentile.
6. The Truth.
8. Home Life among the Jews.
10. Israel's Immortals.
11. "Onward and Upward."
13. The Sin Against Love.
15. A Fool's Paradise.
17. "Logic taught by Love."
19. The Jew and the Synagogue.
21. Woman, A Purim Sermon.
23. Man's Inhumanity to Man.
- 25.
- 27.

SERIES XII. 1898—1899.

Rabbi Jos. Krauskopf, D. D.

2. What is Truth?
4. The Gospel of Joy.
6. The Gospel of Sorrow.
8. The Gospel of Good-Will.
10. The Sunset of Life.
12. Old Memories and New Hopes.
14. The Sunday-Sabbath.
16. "Lest we Forget—Lest we Forget"—
In Memoriam.
18. Ninetieth Birthday of Lincoln and Darwin
20. The Voice that Calleth in the Wilderness
21. "Turning Parents and Children Toward
Each Other."
24. Israel-Weak, And Yet Strong-(Joel iv, 10)
26. Cyrano de Bergerac—The Story of the Jew
28. Jeffersonian Simplicity—Responsibility of the Rich.

Rabbi J. Leonard Levy.

1. The First Doubt.
3. "What Will People Say?"
5. The Basis of Matrimony.
7. The Rivals.
9. A Child's Blessing.
11. The Dawn of the New Era.
13. Nursery Rhymes and Superstitions.
15. Good Literature.
17. The Lessons of History.
19. The Struggle for Liberty.
22. What Art May Do.
23. The Lost Paradise.
25. The Risen Jew (or Paradise Regained.)
27. Nature as a Teacher.
29. The Drama.

SERIES XI. 1897—1898.

Rabbi Jos. Krauskopf, D. D.

1. A wise Question is the Half of Knowledge
3. Good to be Great—Great to be Good.
5. "Woe, if all men speak well of you."
7. "Who is God, that I should hear Him?"
9. Noble Impulses are Speechless Prophets.
(A discussion of the Zionist Question.)
11. Laid To Rest.
13. How to Mourn and Remember our Dead.
16. Condemned Unheard—the Dreyfus Case.
18. The Martyr-Race.
20. "Mordecai Sitting in the King's Gate."
22. Beating Plowshares into Swords.
24. "Far from the Madding Crowd."
26. "A Time of War, and a Time of Peace."

Rabbi J. Leonard Levy.

2. Dare the Clergy Tell the Truth?
4. Are Our Cities in Danger?
6. "The School for Scandal."
8. Where did Religion come from?
10. "Because Mother told me so."
12. "Weighed in the Balance."
14. Custom and Conscience.
15. Are we Jews?
17. Unrequited Affection.
19. Which Sabbath ought we Observe?
21. What good has Ingersollism done?
23. What advantage has the Jew?"
25. The Altar at the Hearth.

SERIES X. 1896—1897.

Rabbi Jos. Krauskopf, D. D.

2. The Guard Neither Dies Nor Surrenders.
4. Thy People shall be my People.
6. Whoso tilleth his land shall have bread.
8. The Mote and the Beam.
10. What has been—shall be again.
12. The People without a Country.
13. Uses and Abuses of the Pulpit.
15. Uses and Abuses of the Press.
17. Uses and Abuses of the Novel.
Uses & Abuses of the Stage, (Series 8, No. 6)
19. Woman against Woman.
21. The Best Preacher—the Heart.
23. The Best Teacher—Time.
25. The Best Book—the World.
27. The Best Friend—God.

Rabbi J. Leonard Levy.

1. Some Question of the Day.
3. The Greatest Work Ever Written.
5. Success and Failure.
7. Syria and Palestine.
9. The Most Remarkable Work Ever Written
11. The Jewish Man.
14. The Jewish Woman.
16. The Jewish Youth.
18. Is Judaism Catholic?
20. Songs without Words.
22. Anti-Semitism, its Cause and Cure.
24. "My God, my God, why hast Thou forsaken me?"
26. See that the Republic receive no Harm.

Sunday Lectures by Rabbis Krauskopf and Levy.

SERIES IX. 1895—1896.

Rabbi Jos. Krauskopf, D. D.

2. Ethics or Religion?
3. Faith with Reason.
5. { Wherein Israel has Failed
7. { Wherein Christians have Failed.
9. { How Both Might Succeed Together.
11. The Place of Prayer in the Service.
13. The Place of Music in the Service.
15. The Place of Ceremony in the Service.
17. No Light but has its Shadow.
19. Tolstoi, the Apostle of Russia.
22. Jewish Theology—Rev. Dr. Silverman.
24. Jewish Ethics—Rev. Dr. Silverman.
25. Chains Broken—But not yet Off.
27. The National Council of Jewish Women.
29. The Three Theological Dogmas of Judaism—Rev. Dr. I. M. Wise.

Rabbi J. Leonard Levy.

2. The New Jew.
4. Put Yourself in his Place.
6. Home.
8. A Pilgrim's Journey to Mt. Zion.
10. Modern Society.
12. America and England.
14. Our Girls and Boys.
16. Orthodox Saints and Reform Sinners.
18. The Church and the State.
20. Being Dead, They Yet Speak.
21. The Radical's Appeal.
23. At the Grave of Jesus.
26. Overcoming Obstacles.
28. A common-Sense View of Religion.

SERIES VIII. 1894—1895.

Rabbi Jos. Krauskopf, D. D.

2. My Creed.
4. How Not to Help the Poor.
6. The Stage as a Pulpit.
8. The Pulpit as a Stage.
10. Religion in the Public Schools.
12. "Hope Deferred Maketh the Heart Sick"
14. "Physician, Heal Thyself."
16. Post-Mortem Praise.
18. The Better For Our Enemies.
20. The Worse For Our Friends.
22. Nearer my God to Thee.
24. Vicious Virtues.
26. Israel's Faith is Israel's Fate (Martyrs' Day)
28. The Israelite as a Husbandman.
30. Peace on Earth, and Good Will toward Man
31. Arms Against a Sea of Troubles.

Rabbi J. Leonard Levy.

1. Masters of the Situation.
3. The Greatest Living Wonder.
5. Criminal Curiosity and Cowardly Consistency.
7. Has Satan Conquered God?
- The Greater Lights.**
9. I. The Light of the World—Moses and the Prophets.
11. A Night in the Slums.
13. II. The Light of the Orient—Confucius.
15. A Parent's Blessing.
17. III. The Light of Asia—Buddha.
19. Heroes and Heroines.
21. IV. The Light of Iran—Zoroaster.
23. V. The Light of Christendom—Jesus.
25. VI. The Light of Arabia—Mohammed.
27. The Holy Catholic Church.
29. Sunday Newspapers.

SERIES VII. 1893—1894.

Rabbi Jos. Krauskopf, D. D.

1. Religions Die—Religion Lives.
3. Orphan-Homes—or Orphans in Homes.
5. The Last Rose of Summer.
7. Social and Religious Barriers.
9. Comfort ye, Comfort ye, my people.
11. Debt to Ancestry—Duty to Posterity.
13. Only a Jew.
15. A Mother's Love.
17. A Father's Love.
19. A Wife's Love.
21. A Husband's Love.
23. A Sister's and a Brother's Love.
25. A Child's Love.
27. Martyr's Day: Through Bars to Stars.
29. Eye for Eye or Turning the Other Cheek.
31. Summer Religion.

Rabbi J. Leonard, Levy.

2. Abreast of the Times.
4. What has the Jew done for the World?
6. The Believing Sceptic.
8. Reliance on Science.
10. The Unity of all Religions.
12. What is the Messiah?
14. The Rule of Right.
16. Forever and Forever.
18. Are Women Superstitious?
20. Are Reform Jews becoming Christians?
22. The Survival of the Republic.
24. Reformers, Deformers and Defamers.
26. An Easter Vision.
28. After the Winter, Spring.
30. True Till Death.

Sunday Lectures by Rabbi Joseph Krauskopf, D. D.

SERIES VI. 1892—1893.

1. Israel's Debt to the New World.
2. Past and Present Purpose of the Church.
3. Ernest Renan.
4. From Doubt to Trust.
5. Sinai and Olympus.
6. One to Sow, Another to Reap.
7. Brethren at Strife.
8. Jew Responsible for Jew.
9. Did Isaiah prophesy Jesus?
10. Did the other prophets prophesy Jesus?
11. Model Dwellings for the Poor.
12. Under the Lash.
13. The Lost Chord.
14. Sabbath for Man—Not Man for Sabbath.

15. Give While You Live.
16. The Bubble of Glory.
17. Compulsory School-Attendance.
18. Too Late.
19. A Plea for Home Rule in Ireland.
20. Too Soon.
21. Ahlwardt and Bismark.
22. To-Day.
23. A Layman's Sermon to Preachers.
24. The Red, White, and Blue.
25. Blessed are the Peacemakers.
26. Rabbi and Prophet.—Levy.
27. Israel's Future.—Levy.
28. Ethics and Aesthetics.

Sunday Lectures by Rabbi Joseph Krauskopf, D. D.

SERIES V. 1891—1892.

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| <ol style="list-style-type: none"> 1. Theologies many—Religion one. 2. Who wrote the Pentateuch? 3. Shylock—the unhistoric Jew. 4. Nathan, the Wise—the historic Jew. 5. Darkness before the Dawn. 6. On the Threshold. 7. Illusion—(Dreams, Visions, etc.) 8. Delusion. (Hypnotism, Faith-Cure, etc.) 9. Hallucination. (Ghosts, Spiritualism, etc.) 10. Jesus in the Synagogue. 11. To-Day better than Yesterday. 12. Wanted—A Rational Religious School. 13. Civilization's Debt to Woman. 14. Civilization's Duty to Woman. 15. "There's a Divinity that shapes our ends" | <ol style="list-style-type: none"> 16. Justice—Not Charity. 17. A Personal Interest Society. <p style="text-align: center;">Glint-Lights on the Ten Commandments.</p> <ol style="list-style-type: none"> 18. I. Ancient and Modern Idolatry. 19. II. The Law of Retribution. 20. III. Reverence to whom Reverence belongs 21. IV. Through Labor to Rest. 22. V. Children's Rights and Parents' Wrongs 23. VI. Slay the Sin, but not the Sinner. 24. VII. The Sanctity of the Home. 25. VIII. The Noblest Title: "An Honest Man." 26. IX. The Highest Fame: A "Good Name." 27. X. A Plea for Noble Ambition. 28. The Old in the New and The New in the Old |
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SERIES IV. 1890—1891.

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| <ol style="list-style-type: none"> 1. Westward—Not Eastward. 2. The Force in Nature—God. 3. Gain from Pain. 4. Pain from Gain. 5. The Law of Environment. 6. American Apathy. 7. Russia and her Jews. 8. Among the Immortals. 9. After Death—What? 10. Before Death—What? <p style="text-align: center;">Jewish Converts, Perverts and Dissenters:</p> <ol style="list-style-type: none"> 11. I. True and False Converts. 12. II. Jesus—a Jew, and not a Christian. 13. III. Paul—The Jew and the Gentile. 14. IV. Forced Converts. | <ol style="list-style-type: none"> 15. V. Allured Perverts. 16. VI. Spinoza—Not a Convert nor a Pervert. 17. VII. Brilliant Women—Ignoble Perverts 18. VIII. Börne and Heine—Perverts through Christian Intolerance. 19. IX. Isaac Disraeli—A Pervert through Jewish Intolerance. 20. X. Benj. Disraeli—A Convert, yet a Jew. 21. XI. The Blank Leaf between the Old and the New Testament. 22. Love as a Corrector. 23. Eyes they have, and see not. 24. Ears they have, and hear not. 25. Tongues they have, and speak not. 26. The Morning Davus. |
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SERIES III. 1889—1890.

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| <ol style="list-style-type: none"> 1. "Eppur si Muove" (And yet she moves). 2. Jew Against Jew. 3. Possibilities of Youth. 4. Possibilities of Age. 5. Art as an Educator. 6. A Child's Prayer. 7. Nurseries of Crime. 8. The Jew as a Patriot. 9. Are We Better than the Heathen? 10. Business Integrity. 11. How Molehills into Mountains Grow. 12. How Mountains into Molehills Dwindle. 13. What Love Joins—No Court Suiters. 14. Religion in the Laboratory. | <ol style="list-style-type: none"> 15. Myths in the Old Testament. 16. Myths in the New Testament 17. Living for Others. 18. Heredity. 19. Is this a Christian Nation? 20. Purim and Lent. 21. The Tyranny of Fashion. 22. Religious Unbelievers and Irreligious Believers. 23. War Against War. 24. Martyr's Day. 25. Native against Foreigner. 26. Ancient and Modern Saints. 27. Shifting but not Drifting. |
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SERIES II. 1888—1889.

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| <ol style="list-style-type: none"> 1. Whence, Whither and Why? 2. The Voice of the People. 3. Uncharitable Charity. 4. Wife and Mother. 5. Husband and Father. 6. Origin and Descent. 7. The People of the Book. 8. Future Reward and Punishment. 9. The Ideal Commonwealth. 10. The Puritanic Sabbath. <p style="text-align: center;">EPOCHS IN JUDAISM:</p> <ol style="list-style-type: none"> 11. I. The Mosaic Age. 12. II. The Prophetic Age. 13. III. The Messianic Age. 14. IV. The Rabbinical Age. | <p style="text-align: center;">EPOCHS IN JUDAISM CONTINUED:</p> <ol style="list-style-type: none"> 15. V. The Kabbalistic Age. 16. VI. The Mendelssohnian Age. 17. VII. The Present Age. 18. Ashes to Ashes or Earth to Earth. 19. Sanitary Science. 20. Does Prohibition Prohibit? 21. Inter-marriage. 22. Convert your own—Let Jews alone. 23. The 25th Anniversary of the Cornerstone-Laying of Temple Keneseth Israel. 24. Abused Benefactors. 25. A Benefactor Honored. (Rev Dr. I. M. Wise) 26. The Real Saving Trinity. 27. The Removal of the Leaven. 28. Deed through Creed. |
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SERIES I. 1887—1888.

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| <ol style="list-style-type: none"> 1. The Need of the Hour. 2. The Theology of the Future. 3. The Feast and the Fast. 4. Mind and Belief. 5. The Conquest of Evil. 6. Be Right To-day Though Wrong Yesterday 7. The Three Foes of Judaism: { Orthodoxy 8. { Conservatism 9. { Reform 10. Judaism and Unitarianism. 11. The Feast of Esther. | <ol style="list-style-type: none"> 12. Judaism and the Ethical Culture Society. 13. The Chosen People. 14. The Hebrew and the Atheist. 15. An Error of Eighteen Hundred Years Corrected. 16. Passover and Easter. 17. Who is Responsible: { The State. 18. { The Church. 19. The American and his Holidays. 20. The Saturday and the Sunday-Sabbath. |
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NATIONAL FARM SCHOOL, DOYLESTOWN, PA.

At a meeting of the Board of the National Farm School, the sudden death of the Rev. Dr. Isaac M. Wise was announced and received amidst the profoundest sorrow, and the following Resolutions were adopted and ordered to be communicated to the stricken family :

Resolved, That the Board of the National Farm School share with the rest of American Israel in the irreparable loss the family and the Nation have sustained in the death of the noble leader and champion of Reform Judaism in America, and of the wise and brave advocate of every cause tending to further the interests of Judaism and humanity.

Resolved, That the Board of the National Farm School especially mourns in the death of the Rev. Dr. Isaac M. Wise, one of the earliest supporters of the cause of promoting agriculture among Jews, one who, even in his very advanced age, made a pilgrimage from Cincinnati to the National Farm School, to dedicate its flag-pole and unfurl the American Flag, and consecrate both to useful citizenship and honorable patriotism.

Resolved, That the flag on the grounds of the National Farm School be lowered to half-mast for a period of one month, and that a Memorial Tree, suitably inscribed, be planted on the grounds on Arbor Day, amidst appropriate services, by the students of the school.

Resolved, That a copy of these Resolutions be presented to the family of the deceased and published in "The American Israelite" of Cincinnati, "The Jewish Exponent" and "The Weekly Bulletin" of Philadelphia, and recorded on the minutes of the Institution.

By order of the Board of Directors,

JOSEPH KRAUSKOPF, President.

MARCH 27th, 1900,

HARRY C. HOCHSTADTER, Secretary.

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